# MAQALAAT UL HADITH

HAFIZ ZUBAIR ALI ZAYI-RAHIMAHULLAH

Roman Script:
Abu Umaimah
Owais

THE WAY OF SALAFIYYAH
(The True Knowledge of Islam)

Bismillahirrahmanirrahim

**Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:**

# AMAR BIL-MAAROF WA NAHIYA ANIL MUNKAR AUR UMMAT-E-MUHAMMADIYAH

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾

**(Surah Aal-Imraan:110)**
**"Tum bahtareen ummat ho jise logon keliye nikalaa(yani zahir kya) gaya, tum neki ka hukom dete ho aur munkar(burayi) se mana karte ho aur ALLAH par emaan rakhte ho."**

**Is aayat-e-kareemah se saabit howa ke Ummat-e-Muslimah ki teen(3) badi nishaaniyan hain:**

1) **ALLAH par emaan rakhte hain.**
2) **Neki ka hukom dete hain.**
3) **Burayi se mana karte hain.**

**Yaad rahe keh har woh kaam neki aur khair hai jis ka jawaaz yaa mshroyiyat adillah sharyiyah se saabit hai aur har woh kaam munkar(burayi) hai jis ka adam jawaaz aur mukhalifat adillah sharyiyah se saabit hai.**

**Surah Aal Imraan ki ek aayat (21) ki tashreeh me Allamah Qurtubi (Mutawaffa: 671 Hijri) ne farmaya:**

**"Ye aayat is baat par dalaalat karte hai ke saabiqah ummaton me marof(neki) ka hokum denaa aur munkar(burayi) se manaa karna waajib thaa."(Tafseer Qortubi:4/47)**

**Dosre muqaam par Allamah Qortubi ne usey farze kifaayah qaraar diya ke ye ulama par waajib (yani farz) hai.(Tafseer Qortubi:4/165)**

**Hafiz Ibn Hazam Andlusi Zaaheri(Mutawaffa:456 Hijri) ne farmaya:**

((اتفقت الامة كلها علی وجوب الامر بالمعروف والنهی عن المنكر بلا خلاف من احد منها ....))

**"Baghair kisi ikhtilaaf ke saari umaat ka is par ittefaaq (ijmaa) hai ke marof ka hokum dena aur munkar se mana karnaa wajib hai."(Al-Fasl Fi Al-Mulul Wal'ahwa' Walnahl:5/19)**

**Syidina Abu Sayeed al-Khudri raziallahu-anh se riwaayat hai ke RASOOLULLAH sallallahu alahi wasallam ne farmaya: Agar tum me se koi munkar dekhe to usey pane haath se badal de, agar wo is ki taaqat nah rakhe to zabaan se uska radd kare, phir agar woh is ki bhi istita'at na rkhe to dil se usey bura samjhe aur ye emaan ka sab se kamzoor darjah hai.(Sahih Mulim:49, kitab ul Emaan:87)**

**Aayaat, Ahaadis aur dalaayil e sharyiyah ko madde nazar rakhte howe maahnaamah AL-HADIS hazro me ahle kufr masalan Nasara aur qaadiyaani, ahle shirk, ahle**

**bidat par pur zor aur baaz ulama ka narmi aur mataanat ke saath ba-dalaayil radd hota hai.**

**Baaz auqaat baaz rawiyon par qaabile etemaad muhaddiseen kiraam ke hawale ke saath kazzab, matrok aur zayeed wghairah jarhen naqal ki jati hain aur uska maqsad ta'an o tashnee nahi balke jamhor muhaddiseen ki gawaahion ko hamesha muqaddam rakhna hota hai. Agar kisi rawi ke bare me ye saabit hojaye ke jamhor muhaddiseen ki tahqiqaat hamari zikar kardah tahqiq ke khilaaf hain to hum phir elaniyah rujo karte hain aur yahi hamara daayemi manhaj hai.**

**Shaikh-ul-Islam Imam Ibn Taimiyyah rahimahullah ne farmaya:**

**((فكل من لم يناظر أهل الإلحاد والبدع مناظرة تقطع دابرهم لم يكن أعطى الإسلام حقه، ولا وفى بموجب العلم والإيمان، ولا حصل بكلامه شفاء الصدور وطمأنينة النفوس، ولا أفاد كلامه العلم واليقين))**

**"Har woh shakhs (jis ne isteta'at ke baawajod) mulhideen aur mubtadyeen se aisa munazirah nah kiya, jo unki jad ukhaad de to us shakhs ne Islam ka haq adaa nahi kya aur nah ilm o emaan ke taqaze hi ko pora kya. Us shakhs ke kalaam se dilon ko shafa o itminaan nahi mila aur nah uske kalaam ne elm o yaqeen ka fayedah diya."( Dar' Ta'arudz Al-Aql Wal'naql:1/357)**

**Syidina Abdullah Bin Abbas raziallahu-anhuma bahtareen libaas pahan kar kharijion ke paas munazire keliye tashreef legaye aur khrijion se munazirah kya jis ki wajah se un kharijio me se do hazzar ashkhaas ne rujo**

**karliya. Dekhiye: (Al-Mustadrak lil-Hakim:2/150-152, hadis No.2656 aur is ki sanad HASAN hai. / Kitab al-Ma'arifat wa al-Tarikh lil-Imam Yaqob Bin Sufyaan al-Farasi:1/522-524. / Musnad Imam Ahmed Bin Hanbal:1/342, Hadis No.3187, 'Mukhtasaran Jaddan' aur is ki sanad HASAN hai)**

**Malom howa ke gumraahon aur bidation se munazirah karna aur bahtareen elmi tariqe se unka radd karna Sunnat e Sahabah hai. *Raziallahu Anhum Ajmayeen***

**Muta'adad dalaayil se saabit hai ke hadis ko Sunnat bhi kahte hain.**

**Masalan Dekhiye: Muqadimmah Al-Jarh wa al-Tadeel, page:31-32 aur is ki sanad HASAN hai. / Aur usole Hadis Asharaf Ali thaanwi Deobandi ne likha:" Aur farmayaa RASOOLULLAH sallallahu alaihi wasallam ne ke mai tum logon me aisi cheez chode jarahahon ke agar tum usko thaame rahoge to kabhi na bhatko ge. Ek ALLAH ki kitaab yani Quran, dosri NABI ki Sunnat Yani Hadis."(Bihishti Zewar, page:597, Hissah Haftum(7th jild) page:31 Quran O Hadis ke Hokum par chalnaa)**

**Malom howa ke hadis aur sunnat ek hai aur ahle hadis ahle sunnat hain. WALHAMDULILLAH**

**Maahnaamah AL-HADIS me mubtadyeen ke ilawah baaz Sahih al-Aqidah ahle ilm ke baaz ijtihaadi masayil ka kabhi kabhaar radd bhi adab o ehteraam aur matanat ke saath kya jata hai.**

**Hafiz Ibn Qayyim rahimahullah farmate hain:**

**"Agar aap ahle ilm me se aisaa aadmi payen, jo daleel e makam ka taalib aur haq ki ittibaa karne wala ho, chahe jahan bhi ho aur jis ke saath ho to wahshat khatam aur muhabbat haasil hojati hai aur gar ye aalim tumhari mukhalifat karega to (adab o ehteraam se) tumhara uzr (bhi) pehs karega.**

**Aur (dosri taraf) zaalim jaahil bghair daleel ke tumhari mukhalifat, takfeer aur tabdee karega, tera gunaah sirf ye hai ke to uske gande tariqe aur mazmom seerat ke khilaaf hai. Aise logon ki kasrat se dhoka nah khana, un jaise hazaron log ek aalim ke barabar nahi hosakte balke un jaise logon se agar saari zameen bhi bhari howi ho to ek aalim afzal hai."(Ilaam-ul-Mauqiyeen:3/396)**

**(AL-HADIS, Shumaarah No.58, page:2-4)**

# AGAR PAAON SOJAYE TO...?

**Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:**

**((حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ قَالَ: خَدِرَتْ رِجْلُ ابْنِ عُمَرَ، فَقَالَ لَهُ رَجُلٌ: اذْكُرْ أَحَبَّ النَّاسِ إِلَيْكَ، فَقَالَ: يَا مُحَمَّدُ.))**

**"Abdul Rahmaan Bin Sa'ad rahimahullah se marwi hai ke (Syidina) Ibn Omer (raziallahu-anhuma) ka paaon sogaya to ek aadmi ny unke se kaha: aap apne nazdeek sab se mahbob insaan ko yaad karein, to unho ne farmaaya "Ya Muhammed" 'aye Muhammed[sallallahu alaihi wasallam]."(Adab-ul-Mufrad lil-Imam Bukhari, Hadis No.964. /wa Musnad Ali Bin Ja'ad:2/917, Hadis No.2633. /wa Tabqaat Ibn Sa'ad:4/154. /wa Amal-ul-Yaum Wal-Lailah li-Ibn al-Sunni - Ba-Tahqiq Saleem al-Hilali:169)**

**Is riwaayat mein Abu Is'haaq Amro Bin Abdullah al-Sabeeyi mash'hor MUDALLIS raawi hai.(Dekhiye: Tabqaat-ul-Mudalliseen li-Ibn Hajar:91, Tabqah Salisha) ye riwaayat "AN" se hai.**

**Usool-e-Hadis ka mash'hor mas'alah hai ke Sahih Bukhari aur Sahih Muslim ke ilaawah dosri kitabon mein Mudallis ki AN waali riwaayat ZAYEEF hoti hai.(masalan Dekhiye: Kitab al-Risaalah lil-Imam al-Shafayi:1035. /wa Al-Kifayah [Fi'ilm al-Riwayah] lil-Khatib, page:361)**

**Saabit howa ke ye riwaayat ZAYEEF o MARDOD hai, lihaza is se istedlaal jaayez nahi hao.**

**(AL-HADIS shumaarah No.83, page:35)**

# AHL-E-SUNNAT KA QAUL: ALLAH ARSH PAR HAI

**Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:**

**Hafiz Zahbi rahimahullah(mutawaffa:748 Hijri) ne farmaaya:**

**Aslaf aur ayimaye Sunnat balke Sahabah, ALLAH us ke RASOOL sallallah alaihi wasallam aur momineen ka qaul hai ke ALLAH aasmaanon par hai, ALLAH arsh par hai, is ka arsh aasmaanon se opar hai aur woh aasmaan-e-dunya par naazil hota hai.**

**Is ki daleel un (Ayimaye Ahl-e-Sunnat) ke paas aayaat, Ahadis aur aasaar hai.**

**Aur JAHMIYAAH(firqah) ka ye qaul hai ke:**
**"ALLAH har makaan mein hai."**

**Paak hai ALLAH un(jahmiyyah) ke is qaul se, balke hum jahaan bhi hon woh hamare saath apne ilm se hai.**
**(AL-Ulo lil-Ali al-ghaffar:2/970, Nuskhaye Muhaqqaqah)**

**(AL-HADIS shumaarah No.72, page:24)**

# ALLAH NE SAB SE PAHLE QALAM PAIDA KYA
## Azwa al-Masaabeeh fi Tahqeeq Mishkaat-ul-Masaabeeh

**Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:**

**((وَعَنْهُ قَالَ: سُئِلَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ قَالَ:((اللّٰهُ أعلم بِمَا كَانُوا عَامِلِينَ)) ( مُتَّفِق عَلَيْه)**

**"Inhe (Syidina Abu Hurairah razillahu-anhu) se riwaayat hai ek RASOOLULLAH sallallahu alaihi wasallam se mushrikeen ke (naa baaligh) bachchon ke bare me pochagaya to AAP sallallahu alaihi wasallam ne farmaaya: jo amaal wo karne wale the inhe ALLAH jaanta hai." -Mutaafiqun Alaih- (Bukhari:1384. Muslim:2659/26)**

## FIQHUL HADIS:

1) **Mushrikeen ke bachche jannat me jayenge ya jahannum me? ye taqdeer ka mas'alah hai, ise sirf ALLAH hi jaanta hai ke wo dunya me kiya amaal karne wale the.**
2) **Mushrikeen ke bachchon ki namaaz e janazah nahi padhi jayegi.**
3) **Mushrikeen ke bachchon ke bare me sukot karna bahtar hai.**
4) **Neez dekhiye: Azwa Al-Masaabeeh:84, Maahnaamh AL-HADIS, hazro:33/6.**

((وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنهُ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ((إِنَّ أَوَّلَ مَا خَلَقَ اللّٰهُ الْقَلَمَ، فَقَالَ لَه: اُكْتُبْ. فَقَالَ: مَا أَكْتُبُ؟ قَالَ اُكْتُبِ الْقَدَرَ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى الأَبَدِ))-رواه الترمذی-قَالَ أَبُو عِيسَى وَهَذَا حَدِيثٌ غَرِيبٌ))

**"(Syidina) Ubadah Bin Saamit razillahu-anhu se rwaayat hai ke RASOOLULLAH sallallahu alahi wasalam ne farmaya: Be-shak ALLAH ne sab se pahle Qalam paida kia phir usay kaha: likh. To us (Qalam) ne kaha: main kya likho? ALLAH ne farmaya: taqdeer likh, pas Qalam ne jo howa hai aur jo aayindah hoga, likh liya. Isay Tirmizi(2155) ne riwaayat kya aur kaha: ye Hadis sanad ke lihaaz se (HASN) Ghareeb hai."**

## TAHQEEQ-UL-HADIS:

- **Sunan Tirmii wali ye riwaayat 'Abdul Waahid Bin Sulaim al-Maaliki al-Basari' ki wajah se 'ZAIF' hai.**

- **Abdul Waahid mazkor ke bare me Hafiz Ibn Hajar likhte hain: "ضعيف" ZIAF. (Taqreeb-ul-Tahzeeb:4241)**

**Likin is riwaayat ke matan me Abdul Waahid munfarid nahi hai balkie is ke shawaahid MUSNAD AHMED(5/317, Hadis No.22705) aur KITAAB AS-SUANNAH LI-IBN ABI AASIM(102-104, 106-108) aur RAUZAT-UL-UQLA LI-IBN HIBBAN(page:157) aur SUNAN ABI DAWOD(4700) aur MUSNAD ABI YALA(2329) waghairah me maujod hain. In shawaahid me bahtareen wo riwaayat hai jise 'Abu Yala Muassali' rahimahullah ne Syidina Abdullah Bin Abbas raziallahu-anhuma se riwaayat kya hai ke RASOOLULLAH sallallahu alahi wasalam ne farmaya:**

((إِنَّ أَوَّلَ شَيْءٍ خَلَقَهُ اللّٰهُ الْقَلَمَ وَأَمَرَهُ فَكَتَبَ كُلَّ شَيْءٍ))

**"Be-shak ALLAH ne jo pahle cheez paida ki wo Qalam hai aur usay hukom diay to is ne har cheez likh liya." (Musnad Abi Yaala:4/217, Hadis No.2329, aur is ki sanad SAHIH hai)**

**In Shawaahid ke saath Timizi ki mazkorah baalaa riwaayat bhi Hasan yaa Sahih hai. WAL-HAMDU-LILLAH**

## FIQHUL HADIS:

1) **ALLAH TA'ALA ne tamaa makhloqaat me sab se pahle qalam paida kya.**
2) **jo log kahte hain ke ALLAH TA'ALA ne sab se pahle NABIYE KAREEM sallallahu alahi wasallam ko yaa AAP sallallahu alahi wasallam ke noor ko paida kya, un logon ke paas koi daleel nahi hai balke unka aqeedah is Sahih Hadis ke khilaaf hai.**

**Shaikh Al-Baani rahimahullah farmate hain:**

**((وهو من الادلة الظاهرة على بطلان الحديث المشهور "أَوَّلُ خَلَقَ اللّٰهُ نُورَ نَبِيِّكَ يَاجَابِرِ!" وقد جهدت فى ان اقف على سند فلم يتيسر لى ذلك))**

**"Ye hadis in waazeh daleelon me se hai jis se (Juhla ke darmiyaan) mas'hor hadis: "Aye Jaabir! sab se pahle ALLAH ne tere NABI(sallallahu alahi wasallam) ka noor paida kya." ke baatil hone ka subot hai likin mujhe is ki koi sanad nahi mili." (al-Taleeq Ala Mishkaat lil-Al-Baani:1/34, tahet Hadis:94)**

**Is be-asal aur man ghadat riwaayat ka wajod shion ki man ghadat Kitaab 'USOOL-E-KAAFI'(1/442, Published:Daar-ul-Kutob al-Islamiyah, Tahran, Iran) me mauzo sanad ke saath milta hai.**

((وَعَنْ مُسلم بن يسَار قَالَ سُئِلَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ عَنْ هَذِهِ الْآيَةِ:
﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ﴾(Surah Al-A'araaf:172)
قَالَ عُمَرُ بْنُ الْخَطَّابِ سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يسْأَل عَنْهَا فَقَالَ: ((خَلَق آدَمَ ثُمَّ مَسَح ظَهره بِيَمِينِهِ فأستخرج مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقتُ هَؤُلَاءِ لِلْجَنَّةِ وَبِعَمَلِ أهلِ الْجنَّة يعْملُونَ ثمَّ مَسَح ظَهره فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقتُ هَؤُلَاءِ لِلنَّارِ وبعمل أهل النَّار يعْملُونَ)). فَقَالَ رجل يَا رَسُول الله فَفِيمَ الْعَمَل يَا رَسُول الله قَالَ فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ((إِنَّ اللّٰهَ إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ من أَعمال أهل الْجنَّة فيدخله الله الْجَنَّةَ وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعمال أهل النَّار فَيدْخلَه الله النَّار)). رَوَاهُ مَالك وَالتِّرْمِذِيّ وَأَبُو دَاوُد-

**"Muslim Bin Yassa se riwaayat hai ke (Syidina) Omer raziallahu-anhu se is aayat aur "aur jab tere Rab ne bani aadam ke pushton se unki aulaad ko nikaalaa" aayat ke aakhir tak (Surah Al-A'araaf:172) ke bare me pocha gaya to unho ne farmaaya: maine RASOOLULLAH sallallahu alaihi wasallam ko is aayat ke jawaab me farmaate howe sunaa: yaqeenan ALLAH ne ja AADAM (alaihisssalam) ko paida kya to unki pusht par apna daayaa haath(right hand) phera to us se unki aulaad nikle aur farmaaya: maine inhe jannat keliye paida kya hai aur ye jannation ke kaam karenge. Phir unki pusht par (haath) phaira to unme se unki aulaad nikaali aur farmaaya: mai ne inhe jahannum keliye paida kya hai aur ye jahannamion ke kaam karenge. Ek aadmi ne pocha: yaa RASOOLULLAH sallallahu alaihi wasallam! phir amaal ki kya zurorat hai? to RASOOLULLAH sallallahu alaihi wasallam ne farmaaya: ALLAH ne jab bande ko jannat keliye paida kya to usay uski maut tak jannation ke amaal ki taufeeq di jo usay jannat me dakhil kardenge aur jab us ne kisee bande ko hahannum keliye paida kya to usay us ki maut tak**

jahannamion ke amaal par chalayaa jo usay jahannum me daakhil kardenge." Isay MAALIK (Al-Muaata:1/898, hadis No.1726) TIRMIZI(3075 aur Imam Tirmizi rahimahullah ne faramay ke ye hadis HASAN hai aur Mulim Bin Yassa ne Omer(raziallahu-anhu) ko nahi suna) aru ABU DAWOD(4703) ne riwaayat kya hai.

## TAHQEEQ-UL-HADIS:

Is riwaayat ki sanad munqate hone ki wajah se ZAIF hai kion ke Muslim Bin Yasaar rahimahullah ne Syidina Omer raziallahu-anhu se kuch nahi suna. Is riwaayat ki dosri sanad me 'Nuaim Bin Rabia' "Maj'hool-ul-Haal" raawi hai jise sirf Ibn Hibban rahimahullah ne 'Siqqah' qaraar diya hai. Dekhiye meri kittab "Anwaar-ul-Sahifah fi Ahadees-ul-Zayeefah(d:4703)

# AYIMAH ARBA'A(CHAAR IMAM)AUR (DIGAR ULAMA)NE TAQLEED SE MANA FARMAAYA HAI!

**Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:**

**Shaikh-ul-Islam Imam Ibn Taimiyyah rahimahullah ne farmaaya:**
((وَأَمَّا أَقْوَالُ بَعْضِ الْأَئِمَّةِ كَالْفُقَهَاءِ الْأَرْبَعَةِ وَغَيْرِهِمْ، فَلَيْسَ حُجَّةً لَازِمَةً وَلَا إِجْمَاعًا بِاتِّفَاقِ الْمُسْلِمِينَ بَلْ قَدْ ثَبَتَ عَنْهُمْ -رَضِيَ اللّٰهُ عَنْهُمْ- أَنَّهُمْ نَهَوْا النَّاسَ عَنْ تَقْلِيدِهِمْ))
**"Aur rahe baaz imamon ke aqawaal masalan fuqhaye arba'a waghairuhum to Musalmaanon ke ittefaaq se ye nah laazim daleel hain aur nah ijmaa balke un(imamon) se ALLAH raazi ho, ye saabit hai ke unho logon ko apni taqleed se mana farmaayaa thaa."(Majmoo Fatawa li-Ibn Taimiyyah:20/10)**

**Shaikh-ul-Islam ke is qaul ka maf'hom raqim al-huroof(zubair ali zai rahimahullah) ne 2000 men darje zail alfaaz me bayaan kiya thaa: "Ye chaaron(Abu Hanifah, Maalik, Shafayi, Ahmed) mujtahid aur digar ulama ne tamaam muslamanon ko taqleed se mana karte hain kama taqaddam, (page:29, aur Fatawa Ibn Taimiyyah:20/10,211) lihaza ye saabit howa ke deobandi hazraat un chaaron mujtahid ke mukhaalif hain."(Ameen Awkadwi ka ta'aqub, Matbua May/2005, page:38)**

**Hafiz Ibn al-Qayyim rahimahullah ne bhi muqallideen ke imamon se taqleed ka mana karna naqal**

**kya hai. Dekhiye: Ilaam-ul-Mauqiyeen(2/228,200,207,211) balke Hafiz Ibn al-Qayyim rahimahullah ne farmaaya:**

**((وَإِنَّمَا حَدَثَتْ هَذِهِ الْبِدْعَةُ فِي الْقَرْنِ الرَّابِعِ الْمَذْمُومِ عَلَى لِسَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ))**

**"Aur (taqleed ki) ye bid'at chothi sadi (Hijri) me paida howi, jis ki mumaaniat RASOOLULLAH sallallahu alahi wasallam ne apni mubaarak zabaan se farmayi hai." (Ilaam-ul-Mauqiyeen:2/208, Published:Daar-ul-Jeel, Bairut)**

**Agar koi kahe ke Hafiz Ibn Taimiyyah rahimahullah ne jhot bola hai(!) to arz hai ke Sarfaraaz Khan Safdar Deobnadi ne likha hai:**

**"Akasar ahle bid'at Hafiz Ibn Taimiyyah rahimahullah aur Hafiz Ibn Qaiyyim rahimahullah ki rafee(buland) shaan me bahut hi gustaakhi kya karte hain magar Hazrat Mulla Ali al-Qari al-Hanafi unki tareef in alfaaz se karte hain:**

**((كَانَا مِن أَكَابِرِ أَهلُ السُّنَّة وَالجَمَاعَة وَمِن أَولِيَاءِ هَذِهِ الأُمَّة))**

**"Ke Hafiz Ibn Taimiyyah aur Hafiz Ibn Qaiyim rahimahumallah dono Ahle Sunnat wa al-Jama'at ke akaaber me aur is Ummat ke auliya me the."(Jamaa al-Wsaayil:1/208, Published:Misar)"**

**Aur Hafiz Ibn Qaiyim rahimahullah ki tareef karte karte Imam Jalaluddin Siyooti (al-Mutawaffa:911 Hijri) phole nahi samaate (Baqiyyah al-wa'aat)." (Al-Minhaj-ul-Waazeh yani raahe raast, page:187)**

**Agar koi kahe ke fulaan Imam masalan Khateeb Bughdaadi rahimahullah wahghairah ne taqleed ko jaayez qaraar diya hai!**

**To is ka jawaab ye hai ke unho ne lughawi taqleed (masalan jaahil ka aalim se mas'alah poochna) jo ke dar-haqiqat islaahi taqleed nahi hai, ko jayez qaraar diya hai, jabke Ayimah Arba'a aur deegar imamon ne islaahi taqleed (Masalan aakhen band karke, baghair soche samajhe daleel ke Ayimah Arba'a me se sirf ek imam ki taqleed) se manaa farmaaya hai lihaaza un dono me koi ta'aruz(takraao) nahi hai.**

**Imam Abu Hanifah ne ek din Qaazi Abu Yousuf ko farmaya:**

**((وَيحَكَ يَا يَعْقُوب لَا تَكْتُب كُل مَا تسمع منى فَإِنِّي قد أرى الرَّأْى الْيَوْم وَأتر كه غَدا وَأرى الرَّأْى غَدا وأتر كه بعد غَد))**

**"Aye Yaaqob (Abu Yousuf) teri kharaabi ho, meri har baat nah likha kar, meri aaj ek raye hoti hai aur kal badal jaati hai. Kal dosri raaye hoti phir pason woh bhi badal jati hai. "( Taareekh Ibn Mayeen:2/607, No.2461, aur is ki sanad SAHIH hai. / Taareekh Baghdaad lil-Khateeb:13/424)**

**Imam Shafayi rahimahullah ne farmaaya:**

**((كُلُّ مَا قُلْتُ، وَكَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِلافُ قَوْلِي مِمَّا يَصِحُّ، فَحَدِيثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْلَى، وَلا تُقَلِّدُونِي))**

**"Meri har baat jo NABI sallallahu alahi wasallam ki Sahih Hadis ke khilaf**

**ho(chod do) pass NABI sallallahu alahi wasallam ki hadis sab se ziyadha bahtar hai aur meri taqleed nakaro."(Aadaab al-Shafayi wa Manaqibho li-Ibn Abi Hatim, page:51, aur is ki sanad HASAN hai)**

**Imam Ahmed Bin Hanbal rahimahullah ne farmaaya:**

**((لاتقلد دينك احدامن هولاء...الخ))**

**"Apne deen me, un me se kisi ek ki bhi taqleed nah kar..."(Masaayil Abi Dawod, page:277)**

**(24/October/2008)**
**(AL-HADIS, Shumaarah No.55, page:2-3)**

# AYIMAH KIRAAM SE IKHTILAAF, DALAAYIL KE SAATH

Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:

**Ghulaam Rasool Sayeedi Barelvi ne likha hai:**
"Baaz jamod pasand(extremist) ye kah dete hain ke Sahabah sab mujtahid the unka ek dosre se ikhtilaaf jayez hai hum Muqallid hain, hamara Ayimah aur Akaabir Ulama se ikhtilaaf jayez nahi, main kahtaa honk e dalaayil ki bina par hamare fuq'haa ne Imam Abu Hanifah se bhi ikhtilaaf kya hai, masalan Allamah Ibn Najeem ne likha hai ke Imam Abu Hanifah ke nazdeek Shawwaal ke che(6) roze rakhna 'MAKROH' hai khawaah mutafarriq(alag alag) rakhe jayen yaa muttasalan(continue / ek ke baad ek) aur Imam Abu Yousuf ke nazdeek ye roze muttasalan rakhna 'makroh' hain likin aam muta'akkhireen ke nazdeek in me karaahat nahi hai." (Al-Bahr-ur-Rayeq:2/258, Published: Matba'a Ilmiyah Misar, 1311 Hijri)

**Aur Allamah Sharnablali ne likha hai ke:**
Shawwaal ke che(6) roze rakhna mustaheb hai kion ke RASOOLULLAH sallallahu alaihi wasallam ne farmaaya: "Jis ne Ramazan ke ba'ad muttasil che(6) roze rakhe is ko daayimi(hamesha) roze rakhne ka ajar milega-Sahih Mulim:1/369-."(Maraqi al-Falaah, page:387, Pulished: Matba'a Mustafa Albaabi wa'auladih, Misar, 1356 Hijri)

Isee tarah AQIQAH ko Imam Abu Hanifah ne mubaah kaha hai likin hamare fuq'haa ne hadis ki binaa par kaha ye Sunnat hai aur sawaab ka kaam hai. Bahar-haal Quran aur hadis sab par muqaddam(sab se upar/sab se pahle) hain aur Quran aur Hadis ke dalaayil ki wajah se akaabir ulama se ikhltilaaf karna jayez hai aur meri zindagi ka yahi Mission hai ek Quran aur Hadis ki baalaa dasti bayaan kardon." (Tibyaan-ul-Quran:1/584, print:2005)

Sayeedi Sahab ki zindagi ka maqsad to ALLAH jaanta hai aur Ahle Hadis bhi yahi kahte hain ke Quran aur Hadis sab par muqaddam hain. Quran aur Hadis ke dalaayil ke saath akaabir ulama se adab o ehteraam ke saath ikhtilaaf karna jayez hai aur isee me khair hai. (8/November/2012)

(Tahqiqi o Ilmi Maqaalat:6/585)